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II.—SPANISH INSCRIPTIONS—ADDITIONAL COMMENT.¹

I. FORMS.

Details in Declension.

2d Declension.—A Genitive plural ending *-um* instead of *-orum* is found in these inscriptions, as it is elsewhere, for *o* stems.² In addition to its being the ending of nouns—like *deus*—recurring with greater or less regularity, *-um* also appears as the apparent ending of a large class of proper nouns, all presumably tribal. It is evident that the resemblance to an *o*-stem ending is only apparent and that Hübner is right in regarding it as a foreign termination.³

Corovescum, 5730; Bedaciquum, 5789; Metturisticum, 5854; Aminicum, 5862.

3d Declension.—The classic norm is usually observed in the use of *e* and *i* in the Ablative singular of nouns and adjectives. Words ending in *-ensis* practically always have *e*: *i* however appears in a few cases, though the usage varies at times even in the same inscription.

Aritiense, 172; Conimbrici(n)se, 5264; Conimbriense, I. H. C. 235; Dumiense, I. H. C. 245, 261; Astoricense, I. H. C. 245; Iriense, Lamecense, Lucense, I. H. C. 261. But: Legionensi, Salmaticensi, I. H. C. 245; Corduvensi, I. H. C. 469; Olbensi, 5406; Cluniensi, 6093.

We may note further the following words: Pellis has the Ablative form pelli, 2660^e; it is cited in one other passage, but this is a conjecture of Neue.⁴

Proles on the other hand, after the analogy of many common words ending in *is*, has moved over to a type like *turris* show-

¹ This article is offered as a supplementary study to the dissertation: Notes on the Syntax of Latin Inscriptions found in Spain, published 1909, by the same writer. The subject matter is found in C. I. L. II, Ephem. Epig. 8 and 9, and in the volume of Christian inscriptions of Spain, edited by Hübner.

² Carnoy, Le latin d'Espagne d'après les inscriptions, p. 216.

³ Monumenta Linguae Ibericae, p. CXXXVII.

⁴ Formenlehre der lateinischen Sprache, I, p. 342; Lucr. 6, 1270.

ing *is* in the Nom. singular and *i* in the Abl. The former is cited by Neue,¹ the latter not at all.

Prolis, I. H. C. 265; proli, I. H. C. 232.

The presence of a superfluous letter *s* at the end of *Belle-rophon* is easy to explain. After *ph* began to be written *f*, the *s* was added by analogy to, or rather confusion with, *fons*.²

Belerojons in equo Pegaso occidit Cimera, 6338^p.

4th Declension.—Relatively few nouns of this declension are found in inscriptions and many of those indicating things have made their way into the 2d declension. This is, of course, the one feature worthy of note, but it may deserve mention that in one instance *u* is found doubled to denote length in the Gen. singular. If we accept the statement of Lindsay,³ *uu* for *ū* in any case was not written before the 1st century, A. D., and was not common in the Gen. singular till the time of the elder Pliny. Vergil's MSS do not show it and, though statistics are not at hand, neither do inscriptions afford numerous examples, as those cited by the editors⁴ seem to prove. In view of this our example assumes importance.

Lucretia fida sacerdos) perp. Rom(ae) et Aug. conventus Bracaraug. d. 2416.

Shifts in Declension.

Aditus. As a result of the leveling tendency, *aditus* has the plural *adita* in: *adita* patebunt. I. H. C., 333. The participle *aditum* is not to be thought of. Since this is a late inscription, the ending is either a barbarism or *aditus* is felt as a neuter.

Christicolus. Some uncertainty in regard to declension of nouns of common gender seems to have been felt and the difficulty was apparently solved in isolated cases by remaking and declining masculines according to the 2d or 3d declension, feminines according to the 1st declension. This helps to account for the writing *Christicolus* as against *Christicola*. The literary form is *-cola*, e. g., *silvicola*. In the particular instance to be cited, the feeling for *-colus* was intensified by the proximity of other forms in *-us* and by its adjective value.

Martinius hu(c lapid) e tectus Chr(isti)colus et crismate unctus. I. H. C. 463.

¹ L. c., I, p. 281.

² Cf. Hübner's note on inscription.

³ Latin Language, p. 10, par. 9.

⁴ Cf. note, C. I. L. II. 2416.

Clavus.—Since it is not uncommon in vulgar Latin to find *o* stems with the consonantal ending *-ibus* in the Ablative,¹ the example given below is recorded rather to show the ludicrous results of the confusion than to maintain that *clavus* has really changed its declension.² It will hardly do to say that the writer was momentarily confused by *clavis*, key.

Qui apud Gerundam clavibus transfixi martirium passi. I. H. C. 192.

Martyr. This word illustrates the remarks made about *Christicolus*. Though in its present form it applies equally well to persons of both sexes, *martyr* was felt to be masculine only, and a 1st declension form *martyra* was invented to apply to females. This form appears also in the Latin of Gregory of Tours and elsewhere.³ The change may have been helped along by the fact that when *martyr* was declined in Greek fashion it corresponded to Latin 1st declension in certain forms, e. g., *martyras*.

Depositio bone memori(e) martire d(omini) Felicis. I. H. C. 18.

Salus. Salutae. Pro meritis parvum munus hoc redd(o). 5910. Though this is the text, we probably have a questionable reading for *Salviae*, the emendation of the editor.

Saxum. The examples of Carnoy⁴ prove that *saxum* in the form *saxa* has in certain Christian inscriptions become a feminine singular of the 1st declension. We may strengthen this conclusion by an example in which it is declined in the plural also, in the 1st declension (Nom.(?) being used for Acc.(?)).

Edis ruina(m) a fundamentis erexit et acte saxe exaravit, etc.

I. H. C. 275.

To these may be added a few nouns which in classic Latin were declined in more than one way, but which in these inscriptions move in declension to a set type, popular and not favored by best usage. Such are:

Compago. The best form is *compages-is*. Later *compago-inis* appears.

¹ Carnoy, l. c., p. 222.

² Lindsay, l. c., p. 404 (top).

³ Bonnet, Le latin de Grégoire de Tours, p. 365, n. 7; Forcellini-de-Vit, Lexicon.

⁴ L. c., p. 227.

Compago sacra. I. H. C. 239.

Contagium. *Contagio* is the better form.¹

Depulit contagia carnis. I. H. C. 413.

Delicium. Practically all the examples of *delicium* as against *deliciae* are taken from inscriptions.²

Mercurialis, delicium meum, 1852.

Miscellaneous.

In no particular class belong two expressions that possess some element of interest, though they establish no principle:

Alpes Cottiae is a phrase that is practically invariable.³ The author says *Alpes Cotti* in one instance. No doubt he is influenced by such expressions as *regnum Cotti*, *fines Cotti*.

(. . Faus)tino . . . commentar(i)ensi . . . item provinciae Baetice, item Alpium Cotti, 6085.

Plus minus occurring in pagan inscriptions in expressions of time, is used as an adverb and is therefore indeclinable. It means simply *ad* or *circiter*, but it is placed after the limited words. In Christian epitaphs it may take a prior position. (vixit) pl(us) m(inus) annis, I. H. C. 82, 367, cf. vixit annos plus minus LX. I. H. C. 369. Finally it is felt as an adjective and the first member may be declined. Since it is often abbreviated, it is perhaps not accurate to say that the adverbial sense predominates.

Leontius . . q(ui) vi(xit) annos plures vel minus LXXXII, etc., I. H. C. 94.

Changes in Gender.

No reference is made here to the fall of the neuter. This has received due attention at the hands of Carnoy.⁴ Apart from this, however, there are indications of change taking place between masculine and feminine words,⁵ of a readjustment of gender according to sex rather than according to the artificial distinctions of declensions. This is distinctly noticeable in nouns of general character, which although applying equally to both sexes, yet had their gender fixed by declension. The following may be noted:

¹ Neue, l. c., I, p. 644; Festus, p. 42 (de Ponor); Bayard, Le latin de St. Cyprien, p. 205.

² Neue, l. c., I, p. 693.

³ Cf. de Ruggiero, Dizionario Epigrafico.

⁴ L. c., p. 226.

⁵ Pirson, Langue des inscriptions latines de la Gaule, p. 157.

Cinis. The gender of *cinis* according to the grammarians varies in the literature between masculine and feminine. If we may judge from the examples given by Neue,¹ its use as feminine is for the most part late. It is feminine once in Spanish inscriptions, obviously because it is felt as another term for the person of a woman.

Abundantia famula dei, etc.; nam cinis est magna, I. H. C. 366.

Plebs. Though in its proper sense feminine, a word of this kind would in common parlance be felt as masculine as the following example shows:

Plebs aere conlato huius tituli honore contentus impe(n)sam remisit. 34.

Proles. The change in gender of *proles* is due to the fact that it has ceased to be poetical and has become plain prose for *filius*, or in the plural, *liberi*. Examples are numerous enough to show that the change is not exceptional, but authoritative. Meos proles. I. H. C. 12; suorum prolium. I. H. C. 149; proli suo. I. H. C. 231.

Slightly different are others in most of which the gender follows declension, but individual explanation is preferable.

Caelum, Pelagus. Here fall of the neuter is illustrated. *Pelagus*² naturally would not maintain itself as neuter. *Caelum*, however, is masculine more than once even in Petronius.³

Transgrediens celos . . verbum repperit, etc., I. H. C. 361^c; Undivagumque maris pelagum habita (re suetos) haula tenet homines, etc. I. H. C. 484.

Dogma. A word of this type borrowed from the Greek would naturally fall into 1st declension and be treated as feminine.⁴ Per omnia inlustrissimi viri affatim fuit dogma sancta. I. H. C. 234.

Frons. The citations of *frons*, masculine, practically all come from the older period of the language.⁵ Among these is included the one example from these inscriptions, an epitaph dating about the 2nd century, A. D. Elsewhere in Spanish in-

¹ L. c., I, p. 978.

² Bonnet, l.c., p. 217, n. 3, and p. 375; Neue, l. c., I, p. 503.

³ 39. 11; 45. 6.

⁴ Pirson, l. c., p. 156; Carnoy, l. c., p. 227; Petronius, 44. 16; 45. 28.

⁵ Neue, l. c., I, p. 982.

scriptions *frons* is feminine. We are therefore dealing with an archaism; unless one prefer to think of the influence of *mons, pons*, etc. cum fronte templi . . . vetustate corrupto, 4085.

Ordo. We should expect *ordo* to weaken, since it is masculine by exception. Judged by its modifier it is feminine in one example. Since it is masculine as a rule here and so in its French derivative, one might suggest the analogy of *virgo, multitudo*, and other feminine words in -o temporarily at work and affecting the gender in this case.

Per ordine(m) sexta(m). I. H. C. 149.

Tumulus. Words of this type occur in connections where it is not possible to tell their gender, e. g., in hoc tumulo. An exception to this is found in a mutilated epitaph of the 7th century. It is best to draw no inference.

Tumulum (Nom.) Mauru, etc. I. H. C. 61. cf. Hic tumulus, 5478.

Use of Singular for Plural.

Anta. M. Egnatius Venustus . . . statuam et scamna marmorea et antam marmoravit de sua pecunia dedit. 1066.

The use of this word in the singular is unique,¹ and is due to a simple change in the meaning rather than to confusion or arbitrary mistreatment. From pillars or columns in front of a temple, it passed by an easy and natural gradation to the meaning, *ostium* or *vestibulum*, and hence the change to singular was obligatory. Other readings are suggested and the idea is an afterthought, but the text is authoritative.

Flabrum. In the use of *flabro* for *flabris*, the writer has become callous to the sense of *flabra* as puffs or successive blasts of wind; to him it has lost its poetic force and has a singular, which is synonymous with *spiritus* or *flatus*. One other example is cited.²

Divino et flabro animas creas. I. H. C. 385.

Conjugations.

Spanish inscriptions do not differ from folk Latin in general in the confusion between different conjugations. Whether one prefers to say that the change is merely in orthography, or is conversational, or a means of applying pronunciation in writing, the phenomena are, within bounds, everywhere the same.

¹ Cf. Thesaurus Linguae Latinae; Neue, l. c., I, p. 675.

² Neue, l. c., I, p. 695.

ě replaced by ĭ.¹

Liciat, 6327^a; lugit, I. H. C. 123; iacis, 3453.

Disappearance of i before a vowel.²

Blandens, I. H. C. 214.

Rarely in these inscriptions does the imperfect *-ibam* for *-iebam* occur. The change is conversational and as it appears elsewhere³, we should expect to find many examples here. Only one is at hand.

Servibat. I. H. C. 227.

Forms due to Extension.

The tendency to level verb forms by extending perfects in *v* is noticeable in two ways.

1. In that class of verbs of the 4th conjugation which in the literature admit of a perfect in *ii* or *ivi* both forms are found, but the latter has the preference in inscriptions more recently found. Although the form in *ii* was popular, Bonnet⁴ has found the same true of Gregory's Latin; this extension is a vulgar Latin principle.⁵

Transivit. I. H. C. 138, 148; sepelivit. I. H. C. 335; obdormivit. I. H. C. 21; subivit. I. H. C. 132, 222; munivit, 3270. But: adierit, 1963; exierit, 1964; audierit, 5439^{3. 2. 12}; petiit, I. H. C. 223 and obiit always. Though *redivit* is the reading in: *redivit in pace*. I. H. C. 403, and the form is not impossible,⁶ the phrasing shows that *requievit in pace* is almost certainly correct.

2. One verb, *pono*, has a perfect both in *ui* and *vi*.⁷ Posivit, 147, 6302.

Remaking of Irregular or Defective Verbs.

It was entirely in keeping with folk Latin usage to make over and employ as regular verbs certain irregular ones, or to supply the parts of defective verbs.⁸ The principle is not new

¹ Meyer-Lübke, *Grammaire des langues romanes*, 2, p. 160; Carnoy, I. c., p. 38; Bonnet, I. c., pp. 427 and 428.

² Carnoy, I. c., p. 44.

³ Bonnet, I. c., p. 419, n. 1; Lindsay, I. c., p. 491; Nyrop, *Grammaire historique de la langue française*, 2 pars. 156 and 159.

⁴ L. c., p. 439; Lindsay, I. c., p. 506.

⁵ Nyrop, I. c., 2, par. 170.

⁶ Neue, I. c., 3, p. 432.

⁷ Carnoy, I. c., p. 252; Pirson, I. c., p. 151.

⁸ Densusianu, *Histoire de la langue roumaine*, p. 155, par. 72; Meyer-Lübke, I. c., 2, pars. 247 and 248; Carnoy, I. c., p. 105; Pirson, I. c., p. 149; Bonnet, I. c., p. 434, n. 1 and refs.

and needs no discussion here. However, it displays itself in striking fashion in two verbs in Spanish inscriptions:

Offero. Hoc opus a nobis offertum idem ecclesiae perenni sit iure concessum. I. H. C. 259.

Romance derivatives require such a form, and it is posited by scholars, but starred by certain ones as not existing.¹

Ferio. The same ignorance or bold daring is exhibited in giving to this verb a past participle; but when none existed in classic Latin, one was made in vulgar Latin. No other examples of this have been collected.²

Exceptus spiritus arce dominica, Piscator obiit prilula feritus, etc. I. H. C. 213.

Forms due to Analogy.

Adesse gives the Future *aderit* 5439 ^{1. 4. 12}, a form cited by Rönisch³ and others. It is a late form⁴ and is no doubt a generalization from the other persons.

Audere. If the reading be correct *auserit* appears in one inscription. Though unusual, it is not impossible.⁵ Buecheler (cf. note on inscription), however, objects to the reading and suggests *hauserit*, which creates other difficulties. *Si qui de meis super eos annos auserit post obitum meum . . .* (remove . . .) Eph. Ep. 8. 30.

Canere. This verb written *canui* can apparently be explained by the influence of the compounds on the simple verb. Servius⁶ while naming the form *canui* seems to have in mind the compounds, as his citations show. Only one other example of this form is given.⁷ Furthermore the compounds were not common outside of poetry.⁸ But apart from this, reduplicative perfects tend to lose reduplication and new perfects are made modeled after the majority which are regularly formed. Just as *cado* gives *caduit*,⁹ so might *cano* give *canuit* and this is offered as a possible explanation

¹ Cf. Körting, Wörterbuch; Nyrop, l. c., 2, par. 106. 5°; but cf. Grandgent, An Introduction to Vulgar Latin, par. 435 (end).

² Grandgent, l. c., pars. 108 and 434.

³ Itala und Vulgata, p. 521; Lindsay, l. c., p. 510. par. 53.

⁴ Neue, l. c., 3, p. 603.

⁵ Neue, l. c., 3, p. 109.

⁶ Georgics, 2, 384; Neue, l. c., 3, p. 371.

⁷ Cf. Thesaurus.

⁸ Neue, l. c., 3, p. 372.

⁹ Lindsay, l. c., p. 509; Nyrop, l. c., 2, par. 196; Grandgent, l. c., par.

of the form. A first impulse is to think of confusion with the verb *caneo*,¹ but this is remote and the verb not common.

(Hic) recubat . . . Samuel . . . (q)ui canuit of(f)icium. I. H. C. 214.

Scandere. Scendens Chr(istu)s in altum captivam duxit captivitate(m). I. H. C. 255.

The participle written *scendens* at once suggests the influence of *conscendere*; all the more so, since the phrase is a stock one and *conscendo* is the verb used. Cf. qui temnens fluida conscendit lucida caeli. I. H. C. 218; aethera . . . conscendere. I. H. C. 219. It is probably not a question of spelling, as Carnoy² has shown that the vowel *a* is well preserved in Spanish inscriptions. The text is also intact at this point and the prefix *con* seems not to have been lost.

Deponent Verbs.

The peculiarities of deponents are largely those of folk Latin everywhere.³ The results only are recorded.

1. Deponents with passive meaning.

The number is not large, and is limited practically to compounds of *fari*, all of which occur in the past participle. However the examples in the literature are late.⁴

Prefatus rex revertens . . . obiit, etc. I. H. C. 474; Quis nobis suprafatum . hunc . . . mundum totum despiciat. I. H. C. 214. Also praeconari.⁵

Hic macte celebris libris preconatus et ymnis. I. H. C. 218.

2. Deponents that have assumed active form.⁶

Hanc imitare velis. I. H. C. 258; Depreco vos. I. H. C. 496.

The reverse process, when a verb non-deponent in classical Latin becomes deponent,⁷ is more rare. It is archaic and appears to have been kept up by later writers. Petronius has a certain number of examples.⁸

Si quis voluerit rogare . . . ut eis veniam co(n)cedatur d(ominu)s. I. H. C. 284.

¹ Bonnet, l. c., p. 423.

² L. c., p. 17.

³ Carnoy, l. c., p. 252; Pirson, l. c., p. 153 and refs.

⁴ Neue, l. c., 3, p. 44.

⁵ Kühner, Ausführliche Grammatik, 2, p. 83. 8.

⁶ Carnoy, l. c., p. 252.

⁷ Bonnet, l. c., p. 411.

⁸ Arminius a Guericke. De linguae vulgaris reliquiis apud Petronium et in inscriptionibus parietariis Pompeianis. Diss. 1875, p. 50.

II. VOCABULARY.

Extension of Meaning.

It will be seen that most of the words to be considered here are drawn from Christian inscriptions; the idea in them is usually figurative, yet developed in such a way that the classic or fundamental meaning is generally in sight. It is therefore preferable to think of development or extension rather than of actual change of meaning. Many of these terms are but attempts to translate expressions from the Vulgate. Christian writers found no terms in classic Latin to express the new and spiritual concepts of their faith and were forced to employ well known words in an altered sense to convey their meaning.¹ Thus the vocabulary of war, of the arena, of politics, of everyday life is called upon to this end.

Substantives.

Aevum, *Meta*. These two words illustrate very well two opposite tendencies in extension; the first, use of abstract for concrete; the second, of concrete for abstract. *Aevum* from age, generation, easily passes into the meaning of world, and in ecclesiastical writers is synonymous with *mundus*.

Anerius famulus, etc.—*migravit ab hoc aevo*. I. H. C. 378.

Meta is seen in good Latin with many figurative meanings, beneath all of which lies the idea of goal. But, though the poets use it with the Gen. *aevis* as a periphrasis for *annus*, *meta* seems to have gone not quite so far as in the following epitaph where it is used absolutely for *annus*.

Hic requiescit cui decies quina(s et duas per) metas regendi monacos incubuere, I. H. C. 390.

Athleta. From its signification as wrestler, the word even in classic Latin had come to be applied to one who had become proficient in anything, or gained the mastery by dint of struggles. It is apparently only in the Church Fathers that the idea developed of one who was careful to strive after virtue, a spiritual champion.²

Athletis . . . iungitur rite celestibus. I. H. C. 213.

Centuria. This word was employed not only as a military term, but by Varro and others was used in connection with a

¹Goelzer, *Etude lexicographique et grammaticale de la latinité de St. Jérôme*, p. 242.

²Cf. Forcellini-de-Vit.

plot of ground containing a certain number of acres. No doubt this is the point of departure for the meaning district, canton, in which sense it seems to be found in Spain exclusively.¹

Centuriae Ores(is), Manens(is), etc. . . . posuerunt. 1064; ex 3 (centuria) Ulia Inca, etc. Eph. Ep. 8, 110, 126, 128.

Codex. Nec per multiplices abaco splendente gavassas Ponentur nitidae codicis arte dapes. I. H. C. 379^b.

This inscription was found in a dining room and *codex* apparently means table. The application seems new, but comes from the sense of *codex* as board. It is like our "festal board".

Corpusculum. A word used by Plautus as a term of endearment and by the philosophers as atom. In inscriptions it signifies body of the dead, corpse, in which sense the idea of endearment is not lost.²

In isto sarcofago reco(n)ditu(m) iacet corpusculu(m) . . . Levanto, etc. I. H. C. 523.

Cupa. It is only in inscriptions and largely in African inscriptions³ that *cupa*, strictly speaking a cask or wine vessel, develops the subsidiary idea of urn or niche for the ashes of the dead. It is therefore exceptional in sphere and meaning.

Caelia Quartilla fecit patri cupa(m), 6178.

Exitus. Marin(ia) Catina exitum et memoriam fecit Silicio Donato, 6109. Probably concrete for *sepulcrum*; Olcott,⁴ *exsequiae*. Its meaning is partly fixed by the context, since it is coupled with *memoria*.⁵

Funus. None of the classic meanings apply with perfect accuracy in the sentence which follows, yet the difference is slight. It may best be rendered, wound or grief,⁶ the idea being that it is so poignant as to cause death.

Fletibus ecce tuis renovasti funus opertum. I. H. C. 34^a.

Fossa, Hospitium. From the idea lodging-place, *hospitium* becomes synonymous with *domus*,⁷ but also in ecclesiastical Latin it develops the further notion of monastery and finally tomb. Rendered exactly in this last connection, it is "last

¹ Cf. Hübner's note on inscription, 1064.

² Cf. Thesaurus; Bayard, l. c., p. 129; Olcott, Studies in Word-formation of the Latin Inscriptions, p. 251.

³ Cf. Thesaurus; J. Schmidt, Philologus, 46. 163; Kübler, Archiv, 8. 188.

⁴ L. c., p. 42.

⁵ Pirson, l. c., p. 259. ⁶ Pirson, l. c., p. 256. ⁷ Forcellini-de-Vit.

resting place". Not different, though less complimentary, is *fossa*.

Aneni Ammedi per mag(istrum) Flaisicum hospitio Ammi, etc., 5763; Respicis angustum praecisa rupe sepulcrum, hospitium Honorii, etc. I. H. C. 49; Ista vorax fossa... Dominici continet ossa. I. H. C. 129.

Inimicus. This word is applied in a special sense by writers of the Christian inscriptions to the great enemy, the Devil. It is, therefore, an attempt to give the personal idea of the Vulgate and is only one of many pseudonyms¹ used by the Church Fathers. This is a narrowing of its meaning, but is interesting as furnishing the exact basis for the Romance derivative, which in certain early poems maintains the precise force of the original.²

Ut cognoscens inimicus confusus abscedat. I. H. C. 334.

Lacus. Limited almost exclusively in classic Latin to a reservoir of some kind for liquids and in late Latin applied to a receptacle for grain. Developing along this line it could be employed by churchmen to denote any cavity and so in the Vulgate renders pit, den, etc.³ It is thus synonymous with *specus*.⁴

Ubi Daniel missus est in lacum leonum. I. H. C. 370, 466.

Lavacrum. In reality post-classic for bath. In Christian terminology it readily assumed the meaning of baptismal font and further might denote the act of baptism itself.⁵

Nondum quos dominus vocavit purgatos unda labacri. I. H. C. 12.

Libra. Used of equipoise of mind and symmetry of character.

In te libra morum, in te modestia tenuit regnum. I. H. C. 413^A.

Lictor. Tyberius (l)ictor famulus dei vi(x)it annos plus minus XIII. I. H. C. 314.

In Hübner's view⁶ this word represents either a church

¹ Bayard, l. c., p. 272; Goelzer, l. c., p. 231.

² Commol ovo ganar el mortal enemigo—Poema de Fernan Gonzalez, 6^c. Assy guiso la cosa el mortal enemigo. Ibid. 216, and often.

³ Forcellini-de-Vit, Joseph . . obsistente Ruben, in lacum demissus. Gen. 37.

⁴ Pruden. Cath. 4. 65.

⁵ Goelzer, l. c., p. 91; Prud. Peristeph. VI. 29.

⁶ Cf. note on inscription.

officer or a public official. If the former, we are possibly considering an interesting example of the passing over of a pagan technical term into ecclesiastical usage with a new meaning. As a matter of fact, *lictor*, in the Vulgate, means almost any attendant or messenger.¹ But one wonders if *lector* may not be meant.²

Machina. The notion of complication, involved appliance usually lies in *machina*, the fundamental idea in which is mechanical contrivance. Not even Lucretius' *machina mundi* is free from this interpretation. Below it stands for edifice, temple.

Resurgit a preceptis divinis hec machina sacra. I. H. C. 149.

Maiores. Equivalent to *parentes* (?). This meaning is plausible. but not certain. If correct, *maiores* is used because the reference is to a slave, who could not be said to have *parentes*, and from this point of view the example is unique.³

Corinthus Sex. Marii ser. ann. XX quem sui maiores superaverunt. 2269.

Memoria, *papilio*. In Spanish as in Gallic inscriptions,⁴ *memoria* has developed into tomb.

Hic est memoria ubi requiescit benememoria Meliosa, I. H. C. 186. *Papilio* developed in two directions: appealing to the eye, it expressed both tent and butterfly, as they bore some resemblance. As chrysalis it could also express soul or spirit of the dead, a meaning it has only below:⁵ ut . . . volitet meus ebrius papilio, 2146.

Nympha. Bath. A good example of the appropriation of poetical words and uses by such writers. He is within his rights, however, as it occurs in a metrical inscription.

Qui . . . instituisti nymphas calidas, 6102.

Obtutus. The examples here represent a slight advance in the use of *obtutus*. In good Latin it means glance of the eye and in most cases the complement, *oculorum*, is expressed. Bonnet⁶ questions the concrete use of the word and certainty is hard to attain. Bayard⁷ renders *visus* and we are safe in

¹ Forcellini-de-Vit, Misit Saul lictores ut David raperent, 1 Kings, 19. 20.

² Du Cange, Glossarium mediae et infimae Latinitatis.

³ Cf. note on inscription.

⁴ Pirson, l. c., p. 259.

⁵ Olcott, l. c., p. 86.

⁶ L. c., p. 261, n. 4.

⁷ L. c., p. 25.

so taking it here. The writer is trying to convey the idea "sacred in thy sight".

Clareat hoc templum obtutubus sacrum demonstrans, etc. I. H. C. 149.

Corusco fruitur caelitus gaudio obtutu domini. I. H. C. 213.

Pedatura. First a definite space measured off in feet; then a plot or field, especially one suited to planting of vines. Finally a place for burial.

Paedatura T. I (ulii) Valentis, 2651.

Pietas. As *pietas* expresses abstractly the affection of child for parent, so it is not remote for it to become concrete and denote one of the two persons entering into that relation. Italian *pietà* implies such a usage. In late Latin it was also applied as a title of respect to emperors.¹ Below it is the same as *filius*.

Victor pater sue pietati fecit. Eph. Ep. 9. 56.

Princeps. It is doubtful if *princeps*, in the early period of the empire at least, was the equivalent of *rex*. The line of distinction is close, but it is perhaps better to say that *princeps* was a euphemism for *rex*. Such a distinction would gradually be lost and perhaps earliest in the provinces. In very late inscriptions of Spain, say 7th or 8th century, *princeps* is no longer "first man", but is synonymous with *rex*, as its conjunction with *regina* shows.

Adefonsus princeps cum coniuge, . . . regina, etc. I. H. C. 252, 254, 465. Cf. Ego Sanccius rex . . . cum uxore mea Urraca regina. I. H. C. 283.

Sepultura. By substitution for the thing resulting, *sepultura* becomes *tumulus* or *sepulcrum*.²

Quisquis conspicis hoc sepulturae opus. I. H. C. 336.

Suffragium. The steps here are: vote, prayers to the saints for one's-self or the souls of the dead below, and finally the sacraments.³

Pro anima nostraque orare non pigeat qualiter vestris adiuti suffragiis . . . habeamus, etc. I. H. C. 283.

Virtus. Hic iacent . . . ossa quorum virtute deus quotidie multa fecit miracula. I. H. C. 244.

¹ Du Cange.

² Du Cange, Glossarium; J. E. Church, Archiv, 13. 427.

³ Forcellini-de-Vit.

The process ¹ by which *virtus* moved from the classic Latin meaning bravery to that of "relics", among the Church Fathers, can be traced by the help of this inscription. Its connection in Romance is close enough to make citation worth while.²

Verbs.

Aedificare. Equivalent to *exstruere*. Such examples are wanting in the literature, but are plentiful in ecclesiastical Latin and especially in inscriptions.³

Chr(ist)e . . . qui aedificasti hanc haram . . . ex(audi) eos, etc. I. H. C. 483.

Dare. *Donare* was not infrequently used in classic Latin with the meaning and construction of *dare*; the reverse is not so evidently true and certainly not in the stereotyped phrase given below. One would expect the distinction not to be preserved.

L. Fonteio . . . aedilicis honorib(us) ab ordini dato, 6095.

Glutinare, Migrare. Taken alone these verbs have their strict meaning, but as a part of phrases they deserve attention. The one is used in a periphrasis referring to burial and has no particular rendering, the other refers to death and may be translated "departed this life", "journeyed from this world", etc.

Levanto quod humo glutinatus est. I. H. C. 523. Anerius . . . migravit ab hoc aevo, etc. I. H. C. 378.

Perorare. In literal value a legal and rhetorical term. In ecclesiastical Latin it reverts to the idea of the simple verb *orare*. Lector . . . nunc flecte, peroro. I. H. C. 219.

Supervivere. Rarely used in the literature, but conveying the idea of outlive growing out of the prefix *super*. In a late epitaph it means live and is equivalent to the simple verb.

Maria fidelis Chr(is)ti . . . quattuor deni uno supervixit annos. I. H. C. 117.

¹ Goelzer, l. c., p. 230.

² Que y les ayudasse la virtud sagrada. Poema de Fernan Gonçalez, 464. Vala me, dixo, Christo la tu virtud. *ibid.* 495.

La Gloriosa lo metió in el agua. Do banyado era el rey del cielo y de la tierra. La virtud fue fecha man a mano. Metiol gafo e sacol sano. Libro de los Reyes de Oriente, 83 ff.; cf. Godefroy's Old French Lexicon for numerous examples.

³ Cf. Thesaurus; Goelzer, l. c., p. 235; Krebs, Antibarbarus.

Indeclinables.

Contra. As applied in personal relations *contra* was the exact opposite of *erga*. But, since friendly feelings may be said to be directed towards a person in the same way as hostile, *contra* would inevitably be influenced by *erga* and confused with it. That the distinction between the two was remarkably well preserved is proved by the fact that only a few examples of this misuse of *contra* have been gathered from the language.¹ The meaning of opposition also lies in the Spanish derivative *contra*.

Haec qualis fuerit contra patronum patronam . . . monumentum indicat. 3495.

Erga. The original notion, opposite to, seems to have been local, yet only two or three examples are given.² We cannot infer that it had ceased to be used.³ In a late Christian inscription it approaches this local idea and may be rendered "alongside of", or "over against".

Hoc loco erga meos elegi quiescere proles. I. H. C. 12.

Qualiter. In ecclesiastical writers, *qualiter* serves to introduce indirect questions like *quomodo*⁴ and is about our "how that". But in these writers are also found examples of *qualiter* after verbs that require an object clause introduced by *ut*, yet in such a way that the proper meaning of *qualiter* is preserved.⁵ The point is that it was brought into connection with such verbs. In the following example *qualiter* seems to be the equivalent of *ut*; the sense is satisfied by regarding the clause as the object of *orare* or in the light of purpose. Its meaning is approximately "in such sort as" or "such sort that".

Igitur vos omnes obsecramus qui haec legeritis pro eiusdem anima nostraque orare non pigeat qualiter vestris adiuti suf(f)ragiis vobiscum patriae . . . regnum habeamus. I. H. C. 283.

¹ Draeger, *Historische Syntax*, I, par. 262. I (a); cf. *Thesaurus*.

² Draeger, I. c., I, p. 596, par. 263. I.

³ Bonnet, I. c., p. 207; Bayard, I. c., p. 137. n. 1.

⁴ Bonnet, I. c., p. 677, n. 4.

⁵ Orosius, 7. 26. 10. Ut etiam clament nosque ad reclamandum lacesant; sollicitos fieri, qualiter conticescant. Faustus, IV, Sermo XVI (I. 3, p. 284, Engelbrecht). Dominus et Salvator noster, qualiter ad eum post multas neglegentias venire debeamus, nos hortatur et admonet, etc.

Quare. In late Latin *quare* became *quia*¹, a result arising from its use in interrogative and consecutive clauses. This was known to occur in the Latin spoken in Gaul and was supposed to take place only there.² One example, however, is found in a Spanish inscription recently found.

Et castiga illum, quare somniclosus est. Eph. Ep. 9. 176.

Words new or rarely used.³

Adjectives.

Auraticius. Equivalent to *auratus* and as such is probably the only example.⁴

Tuam equestrem auraticiam poni, 6338^a.

Benemerens. The frequency with which the two members are written separately is proof that at first each had its own force. Further it was placed in apposition and probably began with *merenti*, cf. Herennia Secundina, etc. Felix ospi(ti) mer(enti) pos(uit). 18; heres patrono beneme(renti) (f.) c. 496; Aelius Po(nt)ianus . . . maritae beneme(renti) fe(cit). 1139, 1703. Finally it is placed before its noun, is used as any simple adjective and the phrase becomes stereotyped.

M. Herennius . . . feci(t) me vivo memoriam . . . mihi et Herenniae . . . benemerenti libertae et uxori simplicissimae. 4299; benemerenti Modestus coniugi sue posuit. 89.

Iduarius (?). Collegia kalendarium et iduaria duo civi gratissimo posuerunt. 4468.

"For celebrating rites on the ides", Olcott.⁵ If correct, a very unusual word. It is taken by Forcellini to be corrupt for *Iduariorum*; on the other hand, the editors⁶ consider it as giving the date of the assembling of the College and deem it to be correct.

Perpetualis. G. Annus pont(ifex) perpetualis mun(e)ris. 2343.

¹ Goelzer, l. c., p. 431.

² Cf. note on inscription; Wölfflin, Sitzb. M. Akad. 1894, p. 104; Gröber, Archiv, 5, 127; Meyer-Lübke, l. c., 3, pp. 659 and 651.

³ It has not been thought necessary to extend this list to great length. A few words of more unusual character will be given and the discussion limited as much as possible.

⁴ Cf. Thesaurus; Olcott, l. c., p. 216

⁵ L. c., p. 155.

⁶ Cf. note on inscription.

A word coined and used by Quintilian and equivalent to *perpetuus*.¹ Mommsen would prefer to read: pont(if.) perpet. (II) v(ir)alis (cur.) muneris, etc.

Plaustrarius. Guider or maker of a plough, or having to do with a plough. Cited by Georges² twice for the entire language, but appears with some frequency in late Latin.

In iumenta plaust(r)aria iuga . . . decernant. 5439³. 3. 28.
Nouns.

Acertas. Qui meliori(s) accertatis erit. 6278³⁶.

"Shrewdness", Olcott.³ Hübner, while retaining the reading of the original, has thought of *aetatis*.

Adiutorium. Taken by Olcott⁴ to be equivalent to *adiumentum*. It is at a later period that it becomes concrete and refers to a definite sum of money paid to a nobleman or to gifts, as *adiutorium natalis*.

Auf. Celer et Cornelia Flaviana . . . adiutorio parentu(m). 742; Q. Annius . . . adiutorio Q. Anni Fabiani d. d. 3358.

Adsidua. C. M. . . . Sulpicia Quinta adsidua eius merentissimo fecit. 3035.

Here *assidua* has apparently assumed noun value, as the Genitive following seems to show, and as such has an entirely different meaning from the noun *assiduus*, which is technical. The Thesaurus gives no other example. We might render "his devoted wife or attendant".

Antepagmentum. An architectural term meaning finishings for houses.⁵

Cum ante(pagmentis) et statuis, 5167.

Assisterium. Monastery.⁶

In suo assisterio era MLXXII. I. H. C. 212.

Cacabulus. Cacabulus sacris Augustis vernac(u)lus nuntius maior. (Cf. Eph. Epig. 8. 198.)

A bell, here almost certainly used for sacrificial purposes. Hirschfeld⁷ took it as an epithet of *vernaculus*.

Circumgestator. Occurs in a mutilated inscription and its exact meaning is difficult to fix. *Circumforaneus*, one who

¹ Olcott, l. c. p. 234.

² Handwörterbuch; Olcott, l. c., p. 162.

³ L. c., p. 59 and note.

⁴ L. c., p. 194.

⁵ Olcott, l. c., p. 128.

⁶ Cf. Thesaurus, v. asceterium.

⁷ Cf. note on inscription; Olcott, l. c., p. 253.

travels about and sells wares, given by Forcellini, and carrier given by Olcott¹ are substantially correct. This idea is strengthened by examination of the examples in which the verb *circumgesto* is used,² and by the context in the following inscription.

Situlari . . . ser. circumgestator, 3442.

Comptor. A decorator, taken literally. By metaphor conveys the idea, finisher, maker.³

Limifex testacei estas qui corporis comptor. I. H. C. 385.

Deienitor. An obvious compound for "seeker after God", but apparently is found nowhere else;⁴ cf. *deicola*, *deiferus*, *deiloquus*, late compounds given by Du Cange.

Ut deienitores suos . . . iis veniam co(n)cedatur d(ominu)s. I. H. C. 284.

Denudator. Denudator gimanasius Arescu(sae). 6328.

A new word⁵ whose meaning is stripper in the gymnasium, as *gimanasius* helps to show.

Flator. Occasionally found as blower of wind instrument, rarely as caster of metals.⁶

Exciuntur servi et liberti flatorum argentariorum aerariorum qui, etc., 5181⁵⁶.

Limifex. Intima qui penetras cunctorum arviter verax Limifex testacei estas qui corporis comptor Divino et flabro animas creas (?), etc. I. H. C. 385.

Taken literally, a maker of clay. This, as an epithet of the Creator, is as new as it is peculiar, but illustrates very well the need of and fondness for new compounds. The inscription is written in acrostics and this may help to obscure its meaning; reflection, however, shows that the writer is struggling with the notion "man is a creature of the dust" and has really concentrated an entire clause in one word. The creature himself is referred to by the terms *limicola* and *limigenus*.⁷

Misolium. Popular for *mausoleum*.

¹ L. c., p. 94.

² Cic. ad Q. Fr. 1. 2. 6; Apul. Met. 8. 26.

³ Georges, Handwörterbuch.

⁴ Olcott, l. c., p. 97.

⁵ Olcott, l. c., p. 97.

⁶ Georges, Handwörterbuch; Olcott, l. c., p. 101 and note.

⁷ Forcellini-de-Vit; cf. aurifex, L'Année Ep., 1902, No. 86 and armifex cited by Du Cange.

Hic misolio sub ascia est. 5144. Cf. Hoc maesolium Sempronina Rufina mater d. suo faciendum curavit, 214.

Relicticum. Occurs in an inscription not easy to interpret, and some doubt attaches to the reading. Perhaps the meaning is "fulfilment of vow",¹ and the word may be akin to the verbal *relictio*, "bequest", cited by Du Cange.

Deo Endovellico sacr. ad relicticum. 129.

Scribta. Undoubtedly a barbarous form of *scriptura*.² It could also at this period easily be *scripta*, the plural of *scriptum*, shifted to 1st declension.

Floresindus d(ia)conus fecit hanc (s)cribtam. I. H. C. 454.

Sessus. Rare verbal, referring in this instance to the session of a court.

In eo loco sedeto neve quis alium in ea loca sessum duci iubeto, etc., 5439⁴ 1. 23.

Viratus. C. Flavius . . . ob(hono)rem viratus d. d. 3335.

This is the text, but obviously *viratus* is put for *seviratus* (written *viratus*) and is really not a word at all.³ The numeral *vi* could easily be suppressed followed as it was by a similar group. Cf. *Ilvir*, *Illvir*, etc., for *duumvir*, *triumvir*.

Verbs.

Bervaliam. Q. Alfius Iulianus h. s. e., etc. Bervaliam. 1210.

The form is unusual and may be corrupt, but the inscription seems well attested. Mommsen⁴ suggests *be(ne) r(equiescas) valiam*. Cf. Italian *be'* for *bene*.

Concustodire. This rare verb is cited by Georges from an inscription and a passage in Plautus,⁵ but some MSS read *custodire* in the latter.

ius iurandum adigito . . . sese pecuniam publicam eius colon(iae) concustoditurum. 5439² 3. 20.

Mellificare. To make honey.⁶ A verb that never became common.

Floribus eternis mellificabit apis. I. H. C. 389.

Suprafari. Quisquis novit hunc suprafatum. I. H. C. 214. The rather free use of *fari* in compounds and especially

¹ Olcott, l. c., p. 219.

² Cf. note on inscription.

³ Olcott, l. c., p. 50.

⁴ Cf. note on inscription.

⁵ Aul. 723; cf. Leo's edition, crit. ap.

⁶ Forcellini-de-Vit.

præfari in inscriptions and Church Latin¹ points to the revival of a word used in poetry and formal documents.

Particles.

Exundique. Equivalent to *undique*, but is intended to be more comprehensive. It is clearly the result of the feeling that the simple *undique* was neither adequate nor strong enough. The tendency is more interesting than the compound; it strikes its roots far back into classic ground, as *exinde*, *exadversum*, *desuper* and others show. But real freedom, almost abandon, in such formations² comes later, as new compounds and Romance derivatives prove.

Hoc templum decorum . . . exundique amplificatum erigitur. I. H. C. 469.

Sed-vero. This collocation appears in the literature, but examples are rare at any period.³ It is a conversational phrase and its use here helps to show that such pleonastic expressions must have entered very largely into daily speech, as the reading of Plautus and Terence proves.

Sed siquis vero hoc monumentum meum inquietare voluerit, etc. I. H. C. 336.

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¹ Du Cange, v. *suprafatus*.

² Cf. *circumundique*, Draeger, l. c., I, p. 126; *exsuper*, Carnoy, l. c., p. 266; *ex tunc*, Rönsch, l. c., p. 233; *ex invicem*, Souter, Archiv, 10, 412.

³ Draeger, l. c., 2, p. 99 (b).